
The Bishop of St. *David's*
S E R M O N
Preach'd before the
House of LORDS,

On the 11th of June, 1742.

Die Lunæ 14^o Junij 1742.

ORder'd by the Lords Spiritual and Temporal in Parliament assembled, That the Thanks of this House be, and are hereby given to the Lord Bishop of St. DAVIDS, for the Sermon by him preach'd before this House, in the Abbey-Church *Westminster*, on *Friday* last; and he is hereby desir'd to cause the same to be printed and published.



SHLEY COWPER,
Cler' Parliamentor'

A
S E R M O N

PREACH'D before the
Lords Spiritual and Temporal,

IN THE
ABBEY-CHURCH at *Westminster*,

On the 11th of JUNE, 1742.

BEING
The Anniverfary of HIS MAJESTY'S Happy
Acceffion to the Throne.

Claude BY *K*
NICOLAS Lord Bishop of St. DAVIDS.

L O N D O N:

Printed for J. and H. PEMBERTON, at the *Buck*
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M DCC XLII.

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REMON

Isoprene and Temporal

1745



As the first of the happy
As the first of the happy

...T. ed. 1811/12.



PSALM XCII. I.

*It is a good thing to give thanks unto the
LORD; and to sing praises to thy name,
O most High.*



FROM these Words I purpose to do these
Three Things,

Ist, To shew, in general, how much
it is our Duty and Interest to give to
GOD the Tribute of our Thanks and Praises for his
Blessings and Mercies; and,

IIdly, To consider the great and weighty Reasons,
which call upon us of these Kingdoms not to be de-
fective in that Duty; and,

IIIdly, To consider, how our Praises and Thank-
fulness may be so ordered, as to be accepted of
GOD.

I. As to the *first* of these Points, the Duty of Thankf-
giving, there is no one who lives under a firm Belief
and Persuasion of the all-ruling Providence of GOD,

2 *A Sermon before the House of Lords,*

and the Care he takes of his Creatures, and of Man, in particular, whom he has station'd in this lower World, and has made his Affairs and Concerns, in a singular manner, the Object of his Superintendency and Watchfulness, but must think it a Duty incumbent upon him, to take proper Occasions of calling to mind what past Blessings he has receiv'd, and of reflecting upon the present ones he enjoys; and this, in order to excite in himself such a Sense of God's Goodness to him, as may exert and shew itself in suitable Acts of Thankfulness and Gratitude. And this holds good with regard to Blessings of a publick Nature, those which we enjoy in common with others, such as healthful and fruitful Seasons, peaceable and quiet Times, a good Government, and the like, as well as in the Case of Blessings which are private and personal. God is infinitely above us, *our Goodness cannot extend to him*, we cannot requite his Kindnesses, as one Man may requite the Kindnesses of another; but yet there are certain Returns and Acknowledgments, which God is entitled to from us, and which therefore he undoubtedly expects at our hands. The Returns, I mean, are our *Thanks* and our *Praises*. The Book of *Psalms* abounds in Invitations to this Duty, and is full of the most noble and exalted Notions and Sentiments concerning God's gracious Dealings with his Church and People.

It is a good thing, says the Psalmist in the Text, *to give thanks and praise*; and agreeably to this it is said in another Psalm, *Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant, and praise is comely*. We are told in these Passages, *that it is a good thing to perform this Duty: It is so*
good,

good, and is ever attended with so much Satisfaction to well-dispos'd Minds, that he must be greatly wanting to himself, who does not, on all proper Occasions, oblige himself to the Practice of it. Of all the Laws, which GOD has written upon the Heart of Man, there is none which stands there in more legible Characters than that of Gratitude, and this makes *praising* and *thanking* GOD to be but paying him a just Debt. It is not a Matter left to our Choice whether we will do it or no; it may not be either done or forborn as we think fit: but there is a necessary and unalterable Fitness founded in the very Nature of Things, which binds and obliges us to it. GOD has made us what we are, he has given us all that we enjoy, and he is the Source of all the Happiness we either are possess'd of, or hope for; and for such our Obligations to him, it is the Voice of Reason, as well as of Scripture, that we pay him our Acknowledgments. It can never be thought right, that Creatures who are endued with Reason, and, by that means, are capable of knowing their Relation to the Supreme Being, their Dependance upon him, and his continual watching over them for their Good, should yet receive Blessings from him, of which they know he is the Author, and which they must be convinc'd he might, if he pleas'd, have with-held from them, without any more Sense of his Goodness, than the Creatures have, who are of a lower Order; who are fed indeed, and maintain'd, and preserv'd in their Beings, by his Providence, but are not capable of reflecting with themselves that they are so.

BUT that is not all. For if we have any Desire of having GOD for our Friend, (and who would
not

4 *A Sermon before the House of Lords,*

not desire that?) we must see most plainly, that it is our Interest, as well as our Duty, to pay unto GOD this Homage. Men may be unthinking and regardless of GOD's Honour; but GOD, we may be sure, will not be regardless of it himself; and therefore we cannot but suppose that he will make a Difference between the Thankful and the Unthankful, between such as have a due Sense of his Benefits, and love him and honour him for them; and those who are ungrateful enough, when they receive them, to be utterly unmindful of the good Hand from whence they come. And indeed, when we consider him as the Great Governour of the World, we see most plainly that it must be so, and cannot be otherwise. But, besides that Consideration, he has expressly told us in Scripture that he is a *jealous* GOD; and because he is so, he will not only, negatively, not suffer his Honour to be given to another, but for the same Reason he insists, in a positive Sense, that it be given to himself: *Them that honour me, says he, I will honour; and they that despise me, shall be lightly esteemed,* 1 Sam. ii. 30. Now what is it that Almighty GOD looks upon as *honouring* him? This we are expressly told, *Psal. l. 23. Who so offereth me praise, glorifieth me;* or, as it stands in the Version in our Liturgy, *Who so offereth me thanks and praise, he honoureth me.* We find him in *Isaiab*, chap. xliii. 21, &c. thus expostulating with his ancient People the Jews for their neglecting him as they did. *This people have I formed for myself; they shall shew forth my praise. But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel; thou hast not brought me the small cattle of thy burnt-offerings, neither hast thou honoured me with thy*

on His Majesty's *Accession to the Throne.* 5

thy Sacrifices; thou hast bought me no sweet cane (i. e. for Perfumes) *with money, neither hast thou filled me with the fat of thy sacrifices.* The Complaint here against the *Jews* was, that they did not honour him. They did not bring him such Sacrifices as they ought to have done; or rather, as some Interpreters have explain'd this Passage, they did not bring them in such a manner as could be agreeable to him, or please him. Whilst they allow'd themselves to live in Disobedience to his Commandments, and went on in their Sins and Impieties, that was enough to render all their Sacrifices quite unacceptable. And what was the Consequence of this Carriage of theirs? This we are told in the last Verse of that Chapter, *Therefore I have profaned the Princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.* As therefore we are desirous of having GOD for our Friend, and would engage him to be favourable to us, and to do us good, and to continue to shower down his Blessings and Mercies upon us; as we cannot even bear the Thoughts of provoking him, and drawing down upon us his Displeasure, let us not withhold from him that Kind of Sacrifice, which a People so highly favour'd of him as ourselves, are bound to pay him, namely, the Sacrifice of our Thanks and Praise, for the Goodness he has shewed us.

II. AND this brings me to the *second* Point I was to speak to, *viz.* The great and weighty Reasons we of these Kingdoms have, not to be defective in this Duty.

6 *A Sermon before the House of Lords,*

WE are met at this Time to thank and praise Almighty GOD for placing His most Gracious Majesty, as on this Day, on the Throne of these Kingdoms. A great Instance this is of his Goodness to us; and to make us thoroughly sensible, that it is so, we should, on this Occasion especially, reflect with ourselves on the great Happiness it must be to any People to live under a Government like our own.

ONE would think indeed that a Good and Legal Government, circumstanc'd as ours is, is a Blessing of that exceeding Value, so very fruitful of beneficial Effects to those who are under it, that it would be almost needless and superfluous to put Men in mind of being duly thankful for it. We should be ungrateful, did we receive any Blessing from GOD without properly acknowledging it; but how very unfitting must it be, how much short of that Duty we owe to GOD, to make no Reflections upon that, without which all the other Blessings of Life would be much less valuable than they are?

BUT that is incident to this, which is incident to some other of the Blessings of this Life. It is their Case, we know, that the Commonness of them, and the long-continued Enjoyment of them, does but too often occasion Men to regard them less than otherwise they would do. They who are seldom or never afflicted with Sickness, are sometimes less sensible of the Blessing of Health than others, who by their weaker Frame and Make are more frequently subjected to Diseases and Pain. They who have felt the Smart of extreme Poverty,
are

on His Majesty's Accession to the Throne. 7

are generally more sensible of what it is to be free from such Difficulties, than others who have always enjoy'd Affluence, and have never known by Experience, what it is to be in Want. He that has been so unhappy as to have been confined to a Prison, or to have been pent up in a Chamber or a Cell, will not fail, upon his Enlargement, to prize Liberty, as it ought to be priz'd, whatever those may do, who never felt or knew the Misery of Confinement.

I SPEAK of what sometimes happens in fact. But, in the true Estimation of things, the more constant and even, the more fixed and certain the Enjoyment of any Blessing is, the more, by that means, we enjoy of it, and are still more obliged to the Author of it; and this should not lessen, but increase our Thanks.

AND now how highly favour'd of GOD are we of this Protestant Church and Kingdom, who notwithstanding the repeated Attempts of that Church we long since withdrew from, to bring us back to the Slavery we once groaned under, find ourselves, at this Day, in the full and undisturb'd Possession of our Religion and Liberties; and, which is still more, have the comfortable Prospect of transmitting down to Posterity the great and invaluable Privileges which are enjoy'd by ourselves?

IF we take but a short View of GOD's Dealings with us since the Time of our casting off the Papal Supremacy, of the Evils we have sometimes actually suffered, and the Dangers we have been sometimes threatned with, and the Deliverances from both, which GOD has been pleas'd to vouchsafe us, we shall find abundant Reason to say of

8 *A Sermon before the House of Lords,*

ourselves, as *Moses* did upon contemplating *God's* Mercies to the Children of *Israel*: *Happy art thou, O Israel; who is like unto thee, O people saved by the LORD, the shield of thy help?*

THE Reign of *Queen Mary* the First, never to be remembred without Horror, will ever be a standing Instruction to tell us, what a Protestant People may expect when a Sovereign of the *Romish* Persuasion is upon the Throne. Then it was that so many good and holy Persons were forc'd to *witness a good Confession* at the Stake, and had their Lives, in a barbarous and inhuman Manner, taken from them, because they would not profess to believe a Doctrine, which not only Reason and Scripture, but their very Senses assur'd them to be false. Here Popery was triumphant, and appear'd in its true Colours; and what Cruelties it was capable of, when arm'd with Sovereign Power and Authority, is but too plain, when it could get the better of a Disposition naturally merciful, as that of that Princess, by some, is said to have been. For the sake of his Elect, and to abridge their Sufferings, *God* was pleas'd in a few Years to put an end to that cruel Reign, that had destroyed the Lives of so many of his faithful Servants.

IN the Time of the Successor, Halcyon Days return'd, and *God* was pleas'd to bless with an uncommon Length, and remarkable Glory, the Reign of that Excellent Princess, who took so much Pains, and had it so much at heart to perfect the Business of the Reformation of Religion amongst us. And now indeed the Weight of the Queen and her Parliaments was on the Side of the true Religion, and Popish Superstition and Idolatry could

on His Majesty's *Accession to the Throne.* 9

could have no Hopes of returning but by means of a Foreign Force. The Experiment was tried, and ended (as, God of his Mercy grant, such Experiments may always end) in the Disappointment of the Invader, and the utter Confusion of his mischievous Designs against us. Had he succeeded, every one may guess, what kind of Use he would have made of his Victory, who has heard, what a merciless Treatment even his own natural-born Subjects met with, in the *Low Countries*, from his violent and oppressive Temper.

BUT the Spirit of that Church, constantly bent upon the Destruction of those whom they deem Hereticks, ever active and restless, and ever an Enemy to the Liberties of this Church and Nation, would not be so discourag'd. Open Force, it is plain, might miscarry, and actually had miscarried; and therefore in the Reign that followed, a more compendious Way was thought of, to effect the Ruin of a Protestant Prince and Country, and that was the detestable Gun-powder Plot: a Contrivance of so hellish and abominable a Nature, that it is no wonder that, upon its miscarrying, the Church that framed that Design was asham'd of it, and was not willing to own it; tho' it had been bless'd at *Rome*, and, had it succeeded, solemn *Te Deums* might have been sung there, and Panegyrics might have been pronounced upon it, as well as upon the Massacre at *Paris*, and other the like Instances, in later Times, of *the tender Mercies* of Popery.

AND here, for the Honour of the Reformed Religion, I would, if I could, cast a Veil over the unhappy Conduct of Protestant against Protestant,

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10 *A Sermon before the House of Lords,*

in the next Reign, and not mention those Times, when the inordinate Heats and Animosities, and the high Resentments of the contending Parties (Causes of too apt a Nature to produce so fatal an Effect) ended in introducing amongst us the utmost Disorder and Confusion. But I am speaking of the Distresses of all Sorts, from whence God has been pleas'd to deliver this Church and Nation; and therefore I cannot omit to mention so great a Calamity as that was, when they, who were Friends to both, had the Misfortune to see Church and State alike involved in one common Ruin. For a Time, it is true, Almighty God, doubtless provok'd with our Sins, was pleas'd to *bide his face from us*; for a Time he *waited to be gracious unto us*: but when the proper Season for our Deliverance was come, he restored our Constitution to its pristine Lustre, and fix'd it upon its ancient Foundations, to the inexpressible Joy of this Country; which, instead of that Government, to which it had been so long accusom'd, and which was so thoroughly agreeable to its Temper and Genius, had now for some Years groan'd under a new, and, till then, unknown kind of Tyranny, which had been set up in various Shapes, since the laying aside of the old and legal Government.

Thrs might well be matter of Joy to a People, who now, by some Years Experience, had felt the Misery of a Change, and had learnt to value their Blessings the more, by having known, what it was to want them.

BUT Rejoycings, as well as Sorrowings, when God pleases, have their Periods; and in the next Reign to that of the Monarch, who was restor'd,
England

on His Majesty's *Accession to the Throne.* 11

England saw what it had never seen but once before, since its happy Deliverance from Papal Tyranny, and that was, avowed Popery upon the Throne.

UPON this Event, foreseen and dreaded by the best Friends of their Country, it cannot be surprising, that Resolutions should be form'd, and Steps taken, towards the Ruin of that Church, which had long been consider'd by her Enemies of the Church of *Rome*, as the great Bulwark and Support of the Reformation. One Advantage we had, the Laws of our Country, the Birthright of every Subject, were with us, and on our Side: But what a feeble Protection were the Laws, when a Dispensing Power was set up to break through them? It could not but be the Foreboding of the Evils, which the Subjects in general might expect, when they saw the Bishops, and Seats of Learning, falling under the well-known illegal Resentments of those Times, for standing by and supporting the undoubted Rights of *Englishmen* and Protestants. But, not to mention more of the Oppressions and Violences of those Days, what, but an entire Subversion of all our Rights, sacred and civil, could be carrying on, when Persons, not legally capable of that high Office, were plac'd on the very chief Seats of Justice, by which means the Exercise of that Authority, which ought to have been a Barrier and Defence of all our Rights and Privileges, was made a Battery against them?

UNDER such Circumstances as these, well might every true Son of this Church be in Pains and Agonies for the *Ark of God*; and well might every true Lover of the excellent Constitution of his Country *fear and tremble in his Heart*, and apply himself

12 *A Sermon before the House of Lords,*

himself in earnest Prayer to GOD for Deliverance.

THE Prayers of a People, who found their Laws, which were their greatest Security, thus trampled on and insulted, were heard; and, *by the good Hand of our GOD upon us*, a Glorious Deliverer was rais'd up, and the second Popish Reign over this Protestant Country became even shorter than the first.

THUS was GOD pleased, in the midst of his Judgments, to remember Mercy, and, to our great Comfort, to dispel those black and affrighting Clouds, which, for a time, had been hanging over our Heads. This was plainly his doing, who *maketh Storms to cease*, and who *sayeth not to the Sea only*, but to the Oppressor also, *Hitherto shall thou come, and no further*.

WHAT followed was our being re-instated in the Possession of our civil and religious Rights; the regaining of which was indeed brought about in a manner surprizingly peaceable, almost without any Bloodshed; but they could not be preserv'd and secur'd to us, afterwards, without a vast Expence of Blood and Treasure. These were Blessings of an invaluable Nature, and such as a People sensible of their own Happiness could not but prize in the highest Degree, tho' they had not had that additional Recommendation, that they were things which had cost them dear.

IT is the Happiness of us of the present Age, that we now reap the Fruits of what was done for these Kingdoms by the Excellent Prince who brought about the Revolution; and that his generous Designs, with regard to Posterity, have not
prov'd

on His Majesty's *Accession to the Throne.* 13

prov'd abortive, but, by the Providence of G O D concurring with human Means, have been crown'd with all the Success which our Hearts could wish.

H A D it not been for the Care that was taken, in that Reign, of succeeding Generations, this Excellent Constitution of ours (which, I hope, will last as long as we are a People) our Laws and Liberties just rescued, as it were, from the Jaws of the Enemy, might have had the same Period with the Life of our Deliverer; and then, instead of having been the happy Instrument of conveying Blessings to Future Times, as well as to his own, he had been but the Blessing of his own.

B U T still human Plans, tho' never so well laid, might have failed, the best concerted Measures might not have taken Effect; for *except the LORD keep the city, the watchman waketh but in vain.* It has therefore been a singular Instance of G O D's Kindness to these Nations, that this Design has not fail'd, that this Provision has taken place, and that, in consequence thereof, since the Reign when the *Act of Limitation* was passed, we have seen, with all the Joy and Comfort, that it is natural so great a Blessing should produce, a Succession of Protestant Sovereigns on the Throne of these Kingdoms. To this providential ordering of matters we owe it, that we sit undisturbed, and *dwell safely, every man under his vine, and under his fig-tree*, and enjoy the great Privilege of worshipping G O D, in the Way we think most agreeable to his Word, and that we find every thing that is dear and valuable to us safe and secure under so desirable a Protection. And besides all this, what a Continuation of our present Felicity may we not
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promise

14 *A Sermon before the House of Lords,*

promise ourselves from the numerous Royal Family with which it has pleased GOD to encompass the Throne of His present Majesty?

THESE are things which we are naturally led to think of, and reflect upon, by this Day's Solemnity. And now, how greatly must we think ourselves indebted to him *by whom Kings reign*, who ruleth over the Kingdoms of the Earth, and disposeth of Thrones and Sceptres as he pleases, that we have had the Princes *whom we have chosen*, the Princes called to the Throne by the Voice of our Laws, and with regard to whom, it was the Desire of our Hearts, that they might reign over us, and govern us? When we consider duly this great Instance of the Divine Goodness to this Church and People, how can we do otherwise than say, *Truly GOD is good to Israel. Happy are the people who have the LORD for their GOD. O that men would therefore praise the LORD for his goodness. Praise the LORD, O my soul, and forget not all his benefits.* To him who hath formerly done so great things for us, and who still continues to be thus gracious and merciful to us, we cannot but offer up the Tribute of our Thanks and Praises. *Not unto us, O LORD, not unto us, but to thy Name be the praise.*

AND what can we think was the Intent and Design of GOD in dealing thus graciously with us, but that being thus protected by him, we might *serve him, without fear, in holiness and righteousness all the days of our life?* By securing to us our Religious and Civil Rights, ~~he has~~ made a Fence about us, and encompassed us, ~~as it were~~, with his Providence, and kept off every thing from us
that

that might hurt us. But when he was so kind as to remove from us the Fear of every thing else, he could never mean to remove the Fear of himself too. No: What he has done for us has been quite to another End, and on purpose to invite us to serve and obey him with greater Chearfulness and Constancy. And this is a natural Use of G O D's Favours; nothing being more reasonable than that we should *love him*, who hath *first loved us*. It was made an Objection against *Job*, that it was no Wonder he was so Religious, when G O D had so greatly befriended him, and given him so great Encouragement to be so. *Doth Job serve G O D for nought?* But what was there in that? Was not this making the very best Use of Prosperity that was possible? And had he not been much to blame, if, under the greatest Inducements and Encouragements to be Religious, he had been otherwise? We cannot be too careful, that this be not our Case.

T H R O' the Goodness of G O D to us, we live under a Form of Government every way calculated to make us a great and flourishing People, and which will not fail to do so, if we be not wanting to ourselves. Nothing is there good and desirous in any Government, that we know of, that we do not find in our own. There is no Country, where that great End of Government, the Administration of Justice between contesting Parties, is more fully answered, by the Execution of those Laws, by which it is our Happiness to be governed. Property is no where better shielded and protected from every kind of Wrong and Violence. Our Fortunes, our Acquisitions, our Inheritances are truly our own; we do not hold them by any precarious Te-

16 *A Sermon before the House of Lords,*

nure, nor are we subject to any Tyranny either of Body or Mind. And this is a rare Felicity, which few Nations in the World (if any) enjoy in the same Measure and Degree as ourselves. Let us therefore consider with ourselves, what Effect this Instance of G O D's Kindness to us has had upon us.

H A S the Consideration that G O D has so remarkably bless'd us in these things, made us more diligent Worshippers of him? Has his Service been more regularly and solemnly attended by Persons of all Ranks amongst us, from the highest to the lowest? Has it caused us to shew a greater Reverence to his Name and Word, and to pay a more steady and constant Regard to every one of his Laws? Has our Freedom from Popish Superstition and Bigotry been productive of a true and lively Piety in its place? For where is the Advantage of having the true Gospel of C H R I S T taught and profess'd amongst us, if we do not make it the Rule of our Lives, and the Standard of our Actions? Where is the Comfort of thinking that our Religion is reform'd and purg'd from the Corruptions of the *Romish* Church, unless we can tell ourselves at the same time, that it has better'd our Lives, and reform'd our Morals?

W E may well consider ourselves, under our present Advantages, as a Vineyard, which G O D has planted with his own Hand, which he has kindly cultivated and fenc'd from Harm, and from whence he may well expect good Fruit in due season. Should it be otherwise, he may have reason to expostulate with us, as he did with his once favourite People the *Jews*, *What could I have done*
more

on His Majesty's *Accession to the Throne.* 17

more for my Vineyard than I have done in it? Wherefore when I looked for grapes, brought it forth wild grapes? On such Occasions as these, it is but reasonable that we enquire of ourselves, whether our Improvements in Religion, and all manner of Virtue, have born any kind of proportion to the Blessings we have receiv'd from GOD; and whether (as our Liturgy expresses it) we make it our Business, as we ought to do, to *shew forth his praise, not only with our lips, but in our lives.*

III. AND this brings me to my *last* Particular, which was to consider, how our Praises and Thankfulness should be so ordered, as to be accepted of GOD.

AND from what has been already said, nothing is more plain, than that they must be attended with holy and religious Lives, and Obedience to his Laws. Without this, even the Sacrifices of his own Appointment were not agreeable to him; nay, he tells us by his Prophet, that he *hated* them, and that they were a *trouble* to him. *Bring me no more vain oblations,* says he: *incense is an abomination to me. Put away the evil of your doings from before mine eyes; cease to do evil, learn to do well,* and so on. And the same way of reasoning we may apply to that other kind of Sacrifice, namely, that of Praise and Thanksgiving, called by the Prophet, *the calves of our lips.* If we praise him, and do not obey him, the principal Qualification to recommend us will be wanting; our Praises will pass with him, who seeth the Heart, as nothing better than Flattery; and because Sincerity is wanting, cannot be a proper Inducement with him to befriend us in
our

18 *A Sermon before the House of Lords,*

our Time of Need. *Say you to the righteous, says GOD in Scripture, it shall be well with him; and divers Promises we find made in holy Writ, to those who love and fear GOD, and to none else: Says GOD to his own People in Amos iii. 2. You only have I known of all the families of the earth, therefore will I punish you for all your iniquities.*

WE are now engag'd in a just and necessary War. We have appeal'd to Heaven to determine Matters between us and our Enemy, whose Invasions of our national Rights, by repeated Practices so highly hurtful and injurious to our Trade and Commerce, were no longer to be endur'd. We have the Comfort to assure ourselves, that the Justice of the Case is on our Side; and to hope that GOD will not fail, in his due time, to crown with an honourable Peace, the Endeavours we are now using to recover and secure our just and indubitable Rights and Privileges. Let us not then by our Sins or Impieties of any sort, by any Lukewarmness or Neglect of GOD and Religion, by any Unthankfulness for Mercies receiv'd, or by any thing else by which GOD may be offended, be so much our own Enemies, as to retard an Event, which we so much desire.

AND amongst other Instances of our Obedience to GOD, let us be sure not to omit the Practice of these Duties, which have been commanded by GOD himself, and which have a more immediate Tendency to preserve and promote the Peace and Happiness of Society; such as Contentedness with our Condition, studying to be quiet, Moderation and Temperance, Charity and brotherly Kindness, and the like; and for the same Reasons, *viz.* because

on His Majesty's *Accession to the Throne.* 19

cause some things are in their own Natures very hurtful to Society, and because G O D has forbidden them, as such, let us be always on our Guard, how we give way to Strife and Envy, Hatred or excessive Anger, or any thing else that may have an unkindly Influence on the common Good, the Good of the Publick.

B U T let us be sure, *lastly*, to our praising G O D for the Happiness we enjoy, under a good Government, to add a Readiness, on our part, to maintain and support it; and that, by doing in our respective Stations, and as we have Opportunity, every thing which may contribute to the publick Welfare and Tranquillity, by preferring the Safety and Preservation of the Community to which we belong, to every private Consideration whatsoever; by a willing and chearful Obedience to the Laws; and by paying all due Submission to Authority, by honouring Him, whom G O D, in his Goodness to us, has set over us; and by offering up our Prayers to the Almighty, that his Counsels may be directed, and his Arms may be prosper'd from above; that he may be successful in vindicating the just and undoubted Rights of his Subjects, who have been so greatly injur'd with regard to their Navigation and Commerce; and may be a glorious Instrument, under G O D, of preserving and securing, from every thing which may hurt them, the common Liberties of *Europe*, with which the Interest of this Country is so particularly connected. These are Matters, which for our own sake, for our Country's sake, for the sake of all who are Friends to Liberty and
Property,

20 *A Sermon before the House of Lords.*

Property, and who are Enemies to Oppression and Wrong, we cannot have too much at heart, or express too great a Zeal for. And may the same GOD, whom we are called upon this Day to thank and praise for his Mercies already vouchsaf'd, bring the great Points I have been mentioning to that happy Conclusion, which all of us desire.

*Now to GOD, as is most due, be ascrib'd all
Might, Majesty, Dominion and Power, now
and for ever.*

T H E E N D.

12 MR 58



